

MOSES next to G O D .

AN D

A A R O N next to M O S E S
S U B O R D I N A T E and S U B S E R V I E N T :

Opened, in A

12

S E R M O N

P R E A C H E D

At St. Peters in EXON on *Wednesday* the
29th of May 1661. being the Solemn and
Anniversary Thanksgiving, for the double Birth of
our most Gracious S O V E R A I G N

K. Charles the II.

By John Copleston M. A. sometimes Fellow of
Kings Coll. in Camb. now Vicar of Broad Clyst in
Devon, and Prebend of St. Peters EXON.

2 Tim. 2. 1.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings, and for all that are in authority.

Hieron Epist. ad Evagr. 58.

Aaron & filii summi Sacerdotes, & ut Aaron Eleazar & Levita, juxta traditiones Apostolicas hoc sunt Episcopi, Presbyteri, & Diaconi.

London, Printed by W Godbid for Richard Thrale, and are to
be sold at the Cross Keys in St. Paul's Church-yard at the
entrance into Cheapside. M D C LXI.





To the Honourable

S^r. C O P L E S T O N B A M P F E I L D, Bar_r.

High Sheriff of the County of *Devon.*

S I R,

 Hough I have good reason to acknowledge with all thankfulness, the constancy of that affection and favour you have ever had for me ; yet I must assure you, and all the world, the arguments which prevailed with me for this Dedication, were fetch'd from a Topick of a far different nature. The discourse is of Publick concerment, and therefore no Patron could be more suitable then one of so publick a spirit, as all that knew you must bear witness unto ; Moses and Aaron will not go out under any other Patronage, save of so Loyal a subject, and hearty a well-wisher to the Doctrine and Discipline of our Church : I mean, that good old way establish'd by Law, practised by our Ancestors ever since the Reformation, and sealed with the blood of Martyrs, which is too evident to be denied or eluded ; unless it can be made appear that Ridley and Cranmer were no Episcopal men. Nor do I doubt of your candid acceptance, having been privy to that cheerful resolution and undaunted courage, with which you undertook, though with the hazard of all that was dear

A

unto

The Epistle Dedicatory.

unto you, to endeavour to make way for the Celebration of such a day, and a Sermon of such a subject upon it ; in a time of the greatest difficulty, when the enemies both of Church and State, God and their King, were most prevalent, and many people began to be content they should be so.

Their brawny necks being now accustomed to the Yoke, with Issachar they couched down between their burdens ; the reason whereof is also rendred in the same place, Gen. 49. 15. He saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute. But God was pleased to defeat those resolutions, and to strangle as Loyal Designs, and Noble Intentments, as ever were in the world ; making them to become abortive in their very birth ; yet with a far greater design of mercy, then if your intentions had come into Action, and every action been crowned with its desired success ; for your way must have been through that Red-sea, on the brinks whereof your feet then stood, and perhaps when you had passed through that, you might have seen a Wilderness before you. But God has brought us to Canaan a nearer, and much a safer way, giving us the Land of Promise, without acquainting us at all, either with the Red-sea or Wilderness : And all this, that his own Counsels might take place, and that such a Deliverance might be the more wonderful in our eyes, when we were thus convinced that it was his doing.

But though you were prevented from laying the foundation,

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dation, as you intended, yet you resolved to contribute your utmost, for the finishing that in the West, which was so happily began in the North; witness the indefatigable pains you took, and the great charges you were at, that things might not roul back again, when they were once tumbling, though as yet very hazardous. What acceptance your labour and travail found with all persons of Honour and Loyalty in these parts, is not unknown to any that then knew the West.

Nor did those Buds and Blossomes of Loyalty and Affection to His Most Sacred Majesty, onely put forth when it was now the spring, and the summer of our deliverance drew nigh; but bore fruit even in the midst of that sad winter, when the blackest storm was over us. How you were afflicted all along with all them that suffered upon the account of the King, or the Church, or both? How their iron even entred into your soul, those seasonable Contributions, which passed through my hands, for refreshing the bowels of such afflicted ones; can testify; these are I suppose good grounds for publishing it under your name. There was great reason for that, sure, if I might with modesty publish any thing at all, after so many Exquisite Sermons, and Treatises already Extant upon this subject; for this I shall wave the ordinary excuses, though I could with much evidence of truth have alledged them all, and only say for my self, that when of old the Arke was to be adorned, though men of the greatest abilities brought Gold, Silver, and Purple; yet were not those of meaner quality to be

The Epistle Dedicatory.

be rejected, who appeared with an offering, though but of Badgers-skins, or Goats-hair. Printing is not my itch as they can bear me witness, who are privy to the temptations I have often had unto it, and hitherto ever resisted, though the authority of some very excellent persons, together with other weighty reasons have now prevailed upon me.

I hope, no man will like it the worse, for coming a little otherwise from the Press, then it was uttered from the Pulpit; the Eye and the Ear, the Phancy and the Judgment, being very different, what the one is affected with, the other without some corrective may nauseat. Besides, I have here laid down the substance of the matter all a long, as it was then delivered, though in some places (as it fell out) somewhere contracted, in others a little more enlarged, where the subject might better have been streched out to the length of a voluminous Chronicle, then confined within the narrow bounds of a Sermon. A Paragraph or two I have transcribed, De novo, Word for word out of Mr. Dud. Diggs, for satisfaction of such who still persist in very great errors, only upon the pretence of those convictions they lie under, from the no grounds of a falsely fancied Co-ordination, whereby every unprejudiced Reader may in some sort be satisfied, others will never.

I shall hold you no longer in the porch, then only to let you know, that as I long have, so shall daily bow my Knees to the Father of Spirits, that he would bless and guide you in all your undertakings, that your ancient Family which has for so many years been in honour in these parts, never suffer.

The Epistle Dedicatory.

suffer any Eclipse or Diminution, but that you may ever
be followed with fresh accruements of temporal Honour
here, and so walk as to obtain an Eternal weight of Glory
hereafter; which shall ever be the prayer of

Your obliged

and devoted

Servant,

JOHN COPLESTON.

1800 years ago in 1800 (actual date) in India, the
monks brought the manuscript. But then it was
sent to England for safe keeping.

2

Legend

M O S E S n e x t t o G O D ,

A N D

A A R O N n e x t t o M O S E S ,

S U B O R D I N A T E & S U B S E R V I E N T .

P S A L M 77. 20.

*Thou leadest thy People like a flock, by the hand of Moses
and Aaron.*



Mitting what might be spoken, touching either the Incription or Occasion of this Psalme; I shall betake my self to the subject matter, in which he that runs may read Faiths Conflict and Triumph.

In the first whereof, we have the afflicted Church under the Person of the Prophet *Asaph*; strangely strugling with fits of Diffidence and Distrust of God; whilst he compares their former prosperous condition, with their present sad pressures under *Pharaoh Neco*, or else the Babylonish Yoak: Those dayes wherein they enjoyed their God, in the daily services of the Temple, (for so *Cajetane* understands those Songs of *Sion* in the Night v. 6. with the years of their Captivity, wherein their neglected Harps were hung upon the Willows in *Babylon*).

This consideration puts the Church upon those McLancholy Infidell reasonings, and sad Expostulations. v. 7, 8, 9. but verse 10. begins the Psalme of Remembrance, where we have the Church correcting the weaknesse of her former Expressions, and her self for them; and betaking her self for shelter to that sure Refuge, the experience she has formerly had of Gods goodnesse and power, in her greatest straights; to the remembrance of the years of that Right-hand of the Most High, which can never be shortned. So that let the present yoak be never so heavy, yet the consideration of that Right-hand which miraculously

raculously shooke off that of Egypt, may support and ease you under it. This use the Spirit of God in Scripture frequently makes of the Egyptian deliverance, as in other places, to Psalme 74. v. 14. *Thou breakest the head of Leviathan in pieces, and gavest him to be meat for the People inhabiting the Wilderness.* His meaning doubtless may be, that whereas the People in their straits in the Wilderness, might be tempted to doubt of or distrust the Providence of God towards them: To prevent this, God had given them Leviathan as food for their Faith, which was sufficient to uphold their spirits, and maintain a life of Hope and Confidence within them; if they would but look up unto him, and make their dependance upon him, according to the glorious encouragement, and triumphing provocation of so great and unheard-of a Deliverance.

The Prophet *Asaph* here takes the same course, with the distressed Church when in a wilderness condition, hungry and thirsty, their souls faint within them: He goes to Leviathan, whom God had broken in pieces, and sets him before them for meat, (from the 14. verse to the words of my Text.) And here left God should be thought not to save to the utmost, but only for his own Name-sake to rescue from some eminent danger, and so leave them to shift for themselves; we are assured that after he had been their Deliverer, himself also became their Condueter, and whereas they were a Rude, Ungovern'd and Confused multitude, he crowns them with the blessing of a Gracious Governour, and Regular Government, leading them with as much care, as the most vigilant Shepheard his flock, *By the hand of Moses and Aaron.*

The words are plain, the sense is clear and evident, and therefore it would be but lost labour farther to expound them. What is requisite this way shall be taken notice of as we passe, in the mean time; we have here these three things Observable.

1. The Supreme Governor, together with the Divine Institution of a Regular Government, and that over his own peculiar People, in these words; *Thou leadest thy People.*

2. We have here his Vicegerent *Moses*, deriving immediately from him, and placed next even to God himself, with the Subordination of *Aaron* implied; for 'tis *By the Hand*, not the Hands, more Fingers it seems, but one Hand.

3. Here is the manner of Gods Conduct, implied in these words, *As a flock.*

I shall take them in their order, and in the first of them, these three things again offer themselves to our Consideration.

1. The

1. The Divine Originall of Government, or its Author God, implied in the word, *Thou*.
2. The Blessing of a Lawfull Goverour and Regular Government, couched under a pastorall Metaphor, *Leadeſt*.
3. The People blessed by being thus made ſubject; his own People, the ſeed of Abraham whom he had choſen.

1. *God leads.* God is the Author, or Power beſtoweth unto God, it derives from him and is ſtill managed by him, who is here ſaid to lead by the hands of them he intruſts with Scepters; the hand is the hand of *Mofes* and *Aaron*, but the arm is an arm of Omnipotency, wrapt up in the Clouds, ſuch divine things will God have Kings to be reputed, that he challenges almost every thing about them for his own, the Oyle wherewith they are Anointed is Gods Oyle, their Thrones are Gods Thrones, the Judgement they execute is Gods Judgement, their Kingdome is Gods Kingdome. Hence they are called the ſons of God, yea Gods.

I have ſaid ye are Gods.

There is a paſſage in *Tully* concerning the Tragical Poets, to this purpoſe; *Quando fabula ſua exiitum reperire non poſſunt recurrunt ad Deum*: What they did fabulously, we may; nay muſt, do truly; if we will find out the pedigree of Supremacy, for it is *Celi depositum*, which like that Scepter in *Homer* conveied by innumerable Predeceſſors unto *Agamemnon*, was first handed down from *Jupiter*.

As *Mofes* ſo every other Princes face ſhines with the glorious beams of Divine Power communicated unto them, that God who by an Omnipotent fiat firſt called the paſſible world into Act, and hath ever ſince laid out the ſame power for preſerving what at firſt he created. That God (I ſay) by vertue of his Dominion over all, and for the good of the whole, firſt placed this part of his own Image in fathers of families, (for Dominion doubtleſſe was at firſt paternall.)

But when a *Nimrod* arose, with hounds at his heels, and began to hunt men, neceſſity became a vertue, and what they could not do in their ſingle capacities, they endeavoured to effect by joyned engagement; the weaſonneſſe of each individuall, being bick'd by the united ſtrength of the ſociety unto which he adhered.

This the Ancients ſignifie by the Harp of *Orpheus*, which charm'd, that is, civilized men as Savage as Lions and Tigres, whereby they were brought to ſubmit themſelves to Goverours, and yield up part of their naturall, for the preſervation of their civil and religious rights; yea, of their very Beings. Without this our Streets wou'd immediately be turned into ſhambles, and our Houſes filled with Tragedies. Anarchy, but for a ſhort ſpace wou'd beget more

confusion, then when *Phaeson* drove the Chariot of the Sun out of its course, and put the whole world into a combustion.

The *Perſians* therefore had a Cufome, that when their Princes dyed, four or five days of misrule were indulged the People, in which they might do what they lifteſt without controul, that by the Kapines and Outrages, which might well be thought would be committed therein, they might be brought the more in love with the perſon and government of their ſucceeding Prince.

It is a ſad way, I confeſſe, but a iure one, to know the happinelle of government, by experimenting the conuision of Anarchy; witneſſe our own late diſmal and tragicall coniequences of no King in *Israel*.

Wherefore ever bleſſed be the name of that God, who for the good of Man-kind, and pereſervation of Humane ſociety, hath intruſted Kings with a power over the Eſtates and lives of others, which truſt could be of no validity, if repoſed in them, by any other ſave him alone, who by vertue of his Supreme Authority had a power over both; and ſo could diſpence with thoſe Laws otherwife in force both againſt Murder and Theft. Man hath not an absolute power over his own life, and therefore cannot beſtow it upon an other, the Charter by which the Magiſtrate acts in ſuſh cases is ſealed, *Gen. 9. 6. Who ſo ſheddeſt mans blood, by man ſhall his blood be ſhed.* Without this Divine Sanction from the Supreme Law-giver, the very Sword of Juſtice would have committed Murder, as often as it had been dipt in the blood of Malefactors.

For what had the Magiſtrate to do to take away the life of his fellow creature were he not Gods Minister impowred and ordained by him to execute wrath on evil doers?

It was a Miracle among the Heathen, that ſo many Nations, yea, Kings and Princes, ſhould give their Headſto One, ſometimes a Woman, ſometimes a Child; which argueth, that by the Light of Nature they ſaw ſuſh impreſſions of Divinity ſtamped on them, as rendred their perſons more Sacred, Auguft and Venerable, than what was meerly Humane.

That power given to Kings and Princes over others, is a Divine Inſtitution, the conſent of moſt Authors both Ancient and Modern, Sacred and Prophane do abundantly confirme, who are frequently acted both by Caſuifts and Pratiſcall Divines treating on this ſubject. I ſhall mention onely two or three and ſo proceed.

Saint *Chryſoſtome* hath ſaid enough alone in theſe words, *Ἄγιον ἐστι τὸν ἀρχέαν τὸν θεῖον*, which may be tranſlated out of Saint *Paul*, *Rom. 13. v. 1. The Powers that be, are ordaineſt of God*, to which alſo *Tertullian* beareth witneſſe. A Christian (ſaiſt he) is no Mans enemy, much leſſe the Emperours, whom he knows to be appointed by his God. *Colamus ergo Imperatorem. &c.*

Go therefore reverence the Emperour as a Man next to God, and as one that

that hath obtained, what ever he hath gotten from God. And elsewhere, whence comes the Emperours? whence comes his Power? whence comes his Spirit? which he learned from *Irenaeus* before him. He whose powerfull word creates souls, the same creates Princes and Potentates.

But we need not go to *Ophir* for gold, the Scripture is a rich Mine, out of which we may digg abundantly to overlay this part of Gods Arke, both within and without, *Psalm 62.11.* *God hath spoken it again and again, that power belongs to himself.* *Psalm. 47. 9. The Shields of the earth they are the Lords,* they bear his Arms and Inscription, he holds them up and over the world. *Psalm. 22. 18. The Kingdome is the Lords, and he is the Governoour among the Nations.* No power is of force, but what is from above; as the whole scope and drift of the *13.* to the *Romans* sufficiently demonstrates, from which is there rightly infer'd an injunction to Obedience under penalty of Damnation verse 2.

This Truth is that stone in *Jeremie*, which not only supports *Nebuchadnezzar*, but the Thrones of all the Kings upon earth. Truly Brethren, those Melodious Aires of rarest Musick, those Triumphant Arches, Magnificent Titles, that Train of Nobles, Knights, and Gentry, the Crown of pure Gold, together with a glorious Thronz and Scepter, are all requisite and suitable to the state of King and Kingdome, and apt to beget Awe and Reverence in the hearts of the Vulgar.

But alas, this is but the outside and ceremony of the Sacred Majesty of God, whose representative the King is, whose judgment he pronounceth; This, this is that which renders him truly Sacred to all religious and judicious men and minds. Divinity is the maintainer of Civil honour, and Religion bears up the Throne in due reverence, whilst Men are taught to discern God as having the chief hand and stroke in government, by whom Kings reign and Princes decree justice, whilst they are taught (I say) to see God leading: *by the hand of Moses and Aaron.*

Away then with that Irreligious and Dangerous Tenet, so frequent in the Mouths and Pens of some Men in these days, that all power is from the People, interpreting I know not by what Authority, *Dei Minister*, the Peoples Servant. That Magistrates, yea, even the Supreme Magistrate is trusted by the People, and if he be not faithfull, that is, if he satisfie not their giddy humors, (which in Prudence and Conscience he is bound not to do,) then they may assert their native rights, and reassume the trust reposed in them. Thus doth this pernicious Errour pretend to a Law of Nature for the violation of all the Laws both of God and Man. A Doctrine big with Rebellion and Confusion, whose seeming Wombe, never brings forth any other Issue but Blood, and Fire, and Pillars of Smoak.

I hope I have demonstrated unto you, that power derives from a higher house,

house, and that the Magistrates Charter is not so drawn, as to be revoked again at the Peoples pleasure; that the Supreme Magistrate is Gods Deputy, and so accountable to no creature whatsoever, because subject to no Man or community of Men whatever.

This the Heathen Sages knew well, and therefore that their Laws might be the more inviolably observed, pretended still they were enacted by the assistance of a Divine Widome. Thus *Lycurgus* imposeth upon *Sparta*, by the help of the Oracle at *Delphos*. *Numa* on the *Romans*, by a supposed privated commerce with the Goddess *Egeria*; the like may be said of *Solon* and the rest. *Mahomet* Impositions had never been so taking but that he persuaded his deluded Followers, that they were whisper'd into his Ear, by the Holy Ghost.

From all which we may infer, that then both Laws and Law-givers have their due honour from the People, when they can look through the cloud and smoak, and hear God dictating the one, and see him acting in the other.

And this may suffice touching the Divine Originall of Government, implied in the word *Thou*; the benefits follow, couched under a Pastorall Metaphor, *Lendest*. This implies a motion whereby something more inconvenient is avoided, and something more convenient obtained; and as all other motions, so this hath its two Terms. *A quo*, and *ad quem*: The Terith from which is *Egypt*, a Land of Slavery and Idolatry; the Term to which is *Canaan*, a Land wherein he will set them at liberty, and establish true piety. But let us take a short view of the Bondage, that so we may learn to set the higher value on the Deliverance.

1. This bondage lay molt heavy on their Estates, so that though at first they were seated in *Goshen*, yet now made use of but as sponges, which the Tyrant and his Task-masters squeezed at their pleasures; here to have been a good Husband, was the readiest way to have been a bad Subject, and then expos'd as a prey to the Talons of *Pharaob*'s State Vultures.

2. But food and raiment was all *Jacob* would barter with Heaven for, that God might be his God, and he his Servant; and therefore as long as they breath free Aire, go and come at their pleasure, no matter for so many full Baggs or cramb'd Coffers, their Souls motion towards Heaven was like to be so much the swifter, for that their Bodies were not loaden and clog'd with thick Clay. But here's their misery, to the burden of Poverty was added also the losse of their Liberty, for you could hardly find one of the race of the *Hebreys*, who had the spirit of a true *Israkelite* in him, but either in the Brick-kilns and Mortar, or else the Stocks hurting his Feet, and the Iron entring into his Soul.

3. But Estate and Freedome, yea all is well sold, so we may have but Liberty of Conscience for it: This indeed cost them very dear, but then see what it amounted too, truly no more but a wild permission tolerating any other, save the

true worship of the true God. They might perhaps worship *Iiss, Anubis, aescopis*, either Crocodiles or Serpent, Onions or Garlike, which the Poet *hows with a*

Felices nemum, quibus hac nascantur in Hortis.

Numina, [Juvenal.]

Yes, other things, as the Red-cloth. *Varro* reckons up among many hundreds of other *Pagan* Deities, whilst sacrificing to the true God only was an abomination to those *Egyptian* Saints, whose Religions were full as various as their Faces, and so much was worship'd that there was not hing left to be worship'd.

Now if the Impure Covernation of the *Sodomites* were such a corrosive to *Lot*, if *David's* eyes ran down with water because men kept not Gods Commandments, much more must it grieve the seed of *Abraham* to see the Glory of the God of their Fathers given to such base Creatures.

But that which yet makes their misery exceeding miserable, was that they never petitioned for redrefs, but their return was an hard anwer, and fresh imposition : *Ye are Idle, ye are Idle*, let therefore the allowance of Straw be withdrawn, and the tale of Brick be doubled ; and thus they made them serve with vigour, rendering their lives bitter unto them, *Exod. 13. 14.*

Egypt is easily translated into *England*, and then farther Application will be needless ; we had our *Egypt*, our *Pharaoh*, and our Task-masters too, nor were Gods appearances less glorious in breaking our *Egyptian* yoke. He hath raised up *Moses* and *Aaron*, and now leads us by them ; here is the difference, God was forty years leading them to their *Canaan*, but hath within the space of twenty Months brought us to much more then we could hope, and indeed all we can desire ; they had their Wilderness and Red-sea to passe through, but God found out a nearer way for us, abating both.

You have now seen from whence it is that God leads, let us now with him take a view from *Pisgah*, and see whether it is he leads them. And that is from *Egypt* to *Canaan*, from Onions and Garlick, to Milk and Honey ; from Slavery and Idolatry to true Liberty and Piety ; from Temporall and Spirituall Pressures, to Temporall and Spirituall Happiness.

For their Estates, the Judicall Law stood as a Wall of Fire round about them, securing their Prosperity, and encouraging their Industry, since they might be sure to enjoy what they had whilst they lived, and after leave the rest of their substance to their Babes ; they were now under known Laws, not arbitrary Commissioners.

The same Law also which secured their Propriety, was also the fence of their Liberty ; they were as free as the Aire they breathed in, notwithstanding their subjection to *Moses* and *Aaron*, for this is the true nature of Liberty,

to enjoy the benefit of good Laws and just Governors, and not to bear a share in the government it self, to reap the fruits of Distributive and Vindictive Justice, the Pillars of State from the hands of such as God hath intrusted with the Sword.

2. For the satisfying and quieting of their Consciences, all was done according to the Pattern in the Mount. Ah blessed change! from the Temples of *Isis* and *Anubis*, to the Tabernacle in *Salem*, and the Name made so great in *Sion*; yea as the happiness of man is that of Time which is present, or that of Eternity which is to commence when Time shall be no more; so *Canaan* is put for both being the Type of Temporall and Eternall Happines, of an Earthly Paradise and of an Heavenly, called the *New Jerusalem*, which is above, and is free, the Mother of us all. Now from this slavery both of Body and Soul to this Land of Liberty and true Piety, from danger as to our present and future estates, to a security both of Temporall and Eternall Happines. God leads his people by the *Hand of Moses and of Aaron*.

And thus by opening the Terms, I have also intimated the Benefits of a Lawfull Governour and Regular Government, couched under the Metaphor, *Leadeſt*.

3. Now follows the third thing proposed in the first Generall, the Persons who were thus made Happy, in these words; *His People*, Gods People you see they are, he owns them still, though in *Egypt*, the *Red-sea*, or *Wildernes*; He ceaseth not to Love them, because the World Hateth them: when he makes up his Jewells be will be mindfull of them as precious things, though reputed as the off-scouring of all things. Outward property is so far from being a mark of the true Church, that the contrary is most true, the Persecutors thereof being oftentimes succellfull and lucky Villains; yet he who sets bounds to the Sea, hath said to the proud Waves of their rage and malice also, *hither shall ye come and no further*: yea, so gloriously doth he appear for their deliverance, as if he intended nothing more then to convince his and his Churches Enemies, that he is with his Bulk in the Hottest Flames, and with his Lillies amongst the Sharpest Thornes, that so all things may work together for the good of his Church and People.

This Note I shall not insist upon, though I could not but glance at it as I passed; that which is more observable is, that though they were Gods peculiar People, yet they are under *Moses*'s conduct, this can be no pleato exempt them from their Allegiance, and Duty to *Moses* and *Aaron*, since it is the best evidence of being his People, when we reverence his Image in those he hath set over us. If any People in the world, these here in the Text might have shaken of the Yoke of Obedience and Loyalty upon this pretence, for they were his People more then any Nation under Heaven severall ways.

They

They were his People by Covenant; I mean not such a Covenant as *Caterine* and his Brethren in that conspiracy entred into, a Covenant conceiv'd in Treason and brought forth in Blood, and Rebellion, wherein they plighted their faith each to other by quaffing of whole Goblets of humane Blood; nor such a one as *Minutius Felix* tells us, was falsly laid to the charge of the Primitive Christians, no Holy League of *France*; but I mean that Covenant sealed in Heaven by the blood of the Lamb slain from Eternity, published in the infancy of the world in these words, *The seed of the Woman shall bruise the Serpents head*, and afterwards renewed with *Abraham*, *Gen. 17.* and sealed with the Sacrament of Circumcision, wherein God covenants, that he will be their God, and that they shall be his People.

Almost every Scripture where the word *Covenant* is but named, hath been godly abused in these last and worst times, whilst that which concerns the great Covenant made by God in Christ with lost man, or if you will, those eternall transactions betwixt God and Christ for the Redemption of the World, are frequently applyed to their own, that I say no worrie, illegall and unwarrantable conspiracies and combinations, whereas Gods Covenant is very consistent with *Moses* Conduct, by Gods Covenant his People are more engaged to be obedient.

They were his People by that speciall care he took for them, and providence by which he watched over them, four hundred years together, when *Israel* came into *Egypt*, and *Jacob* sojourned in the Land of *Ham*, *Psal. 105.23.* when he sent one before to provide them bread, and pay his Brethren for selling him: when he preserved and encreated his flock, though in the midit of their enemies, as Sheep among Wolves, or Lambs in the midit of Lions; and when his time of deliverance was come, he carried them out with a mighty Hand, and out-stretched Arme, shewing Signes among the *Egyptians*, and Wonders in their Land, yet we never find that they urged Providence to ruin *Moses*.

They were his People by speciaall Conduct, he went before them in a Pillar of a Cloud by day, and a Pillar of Fire by Night; yea, his Angels were made Ministring Spirits for their good, *Exod. 23. 20, 23.* and yet we find not that when *Moses* executes Gods Laws, they cry out, we will have King *Jehovah*, or King *Serakhim*, or King *Iesus*, we will not have this *Moses* to reign over us; for they knew that being in Covenant with King *Jehovah*, they were the more engaged to be obedient unto *Moses* the servant of the Lord, their lawfull Governour: Yea, if any of them began to Murmur, that their Governours took too much upon them, since all the Congregation were the *Lords People*, or *Holy* as well as they; so far is such a pretence from bearing them out, that it seems to hasten, yea, and heighen their judgment too; for God will not suffer them to dye an ordinary death, but opens the earth, and as it were by

a Trap-door lets them down a nearer way into the bottomless pit, as in the case of *Corah* and his Competitors.

There were in those days neither *Pharisees*, *Saduces* nor *Essenes*, 'twas in after-ages that the Corruption of the Church prov'd the Generation of these Sects, and therefore by Gods People here is meant a National not a Congregational Church over the whole twelve Tribes, not some few choice ones of our own Tribe, whom we stile the Elect, and therefore seperate them as the precious from the vile; as if by a more discerning eye then that of ordinary Mortals, we had pierc'd the Clouds, and read over the Iron Leaves of Eternity, and could now perfectly tell whose names were written most fairly in the Book of Life.

Not a people of God, I say, pick'd and cull'd out of the People of God, as if we meant to pair the Onion till nothing remained, rending not only Christ's seamles Coat, but his very Body into pieces, and crumbling it into atomes. The Nation of the *Jews*, not some certain Sects & Factions, are here styled Gods People, and not only here, but throughout the Old Testament, *The seed of Abraham*: The people of the *Jews* in contradistinction to the *Heathen* Nations round about, were by a speciall Title called Gods People; as in the New Testament those that were converted from *Gentilisme* or *Judaisme* to the Gospel of Christ, were called Saints, and the Church, (for the Church at *Corinth* is the same with the Saints at *Corinth*,) and both with the Christians or Professors of Christianity at *Corinth*, in the New-Testament Language, which I have the rather a little insisted on, because no one expreſſion was ever abused to viler ends and purposes, then this of Gods People and Saints. Gods People, they are the Apple of his Eye, and Saints ought to be precious in Ours; but when we will upon presumption of our own Saintship, reproach others professing the same Gospel with our selves, having the same grace for their way, and glory in their eye; when, I say, upon such a presumption we brand our Christian-Brethren for Hypocrites, that we forsooth are *Israel*, they *Egypt*, and so make no Conscience to rob and spoil them; pretending in our Profession to a higher pitch of Piety, but in our Practise falling down below the Rules of Common Honesty.

All that I shall say more to this sort of men is, that those Pictures which with one light give you the resemblance of a Saint, and with another of a Friend, may well set forth to the life, and be the Emblemes of such Saints, who under this Vizzard act such things, as Hell it self stands amaz'd to see, and so become a shame to those who are Saints indeed, and a scandal to Christianity it self; and yet, all this in order to the advancement of the Saints interest, and by such who have appropriated the name of Gods People and Heires of Promise to themselves, and would fain inherit under that Title; Because they have learnt to Cant in Scripture phrase, and abuse the Language of the Holy

ghost, converting it into meer gibberidge, and bending the highest things to serve the lowest and basest ends.

But the people with whom we have to do were *Israel* indeed, Gods own people, even the seed of *Abraham*, whom he had preserved and delivered; and now that he might make up their mercies complete, leads them by the hand of *Moses* and *Aaron*.

And so I come to the second General, where we have *Moses* Gods Vice-gerent, deriving immediately from him, and placed next to God himself, with the subordination of *Aaron* implied, for 'tis by the hand, not hands, more fingers it seems, but one hand. Three things here also implied.

1. *Moses* th: Supreme next to God. 2. *Aaron* in Subordination, or next to *Moses*. 3. Both *Moses* and *Aaron* make up but one hand, they have, it seems, no more in this great work of conducting Gods people.

1. Here we shall consider *Moses*, 1. in his Personal capacity; 2. in his Political; and shew you in every respect, God hath owned him as a person most fit to be th: Leader of his People. But I would not be mistaken, as if I intended to give *Korah* and his company occasion, or ground of framing a distinction betwixt the Abstract and Concrete, that so they may oppose and resist the Person in power, whilst they pretend to own and reverence the Power of the person; a Doctrine, than which, nothing can be more destructive both to Governors and Government. But to shew what a special Providence watches over their persons, whom he will advance to the honour of leading his people; and therefore how sacred they ought to be to us, since they are so dear to him.

1. *Moses*, as his name imports, was drawn out of the floods, out of the waters of many troubles doth God rescue him, that he might lead his people by those still waters of Comfort and Order, which run most pleasantly.

2. God useth a weak Instrument, that his own glory may be the more conspicuous; he makes use of a woman to preserve, conceal, and protect his *Moses*; a woman, I say, whose memory is recorded in holy Writ, and shall flourish, yea does, now that the memory of those Instruments of cruelty, those sons of violence, is perished with them; and the Tyrant is remembred, yet 'tis so, as that he were better be forgotten: I had rather, says he, no body should ever know there was such a man as *Plutarch*, than be remembred onely for devouring Infants, and furnishing the world with Tragedies.

3. He turns all to the advantage of the Church and People, by giving hereby their *Moses* Princely education in the Court of *Pharaoh*, whereby he became learned in all the learning of the *Egyptians*, wise as an Angel of God, and so mighty both in word and deed. Thus the Lion's Den became a shelter to the Lamb, even the meekest upon earth in whatsoever concerned him-

self; but most zealous for the glory of God, and good of his Church.

Now by such a *Moses*, thus preserved in the day of hazard and peril, thus protected and educated, will God lead his people as a flock from *Egypt* to *Canaan*, from slavery to liberty, from misery not to be expressed, to happiness beyond what we could conceive; for as this deliverance twas true too, *When God turned our captivity, then were we like them that dream*. But that which completes this mercy, giving it all its dimensions, is, that Gods hand hath appeared all along in it, that the very enemies to truth and peace must confess, It is the Lords doing, and wonderful in the eyes of all the world; it came not like one of those common mercies, which God seems to hurl about the world, and scatter (as it were) at all adventures; 10 *Ex Deliberationes*, 20 *Ex Dilectione*.

1. From the depth of Counsel and Wisdom, God seems after a deep deliberation (abating still the imperfections which accompany such acts in us) to pitch upon our King as *Pharaoh* upon *Joseph*, *Gen. 41. 38. Can we find such a man again as this?* or as himself did of old upon *David*, *1 Sam. 13. 14. The Lord siongth him a man after his own heart*, saith *Samuel*, there alluding to the scrutiny among the sons of *Jesse*.

2. This mercy proceeded, as from the depth of Counsel, so from the heighth of Love and Affection, from those turnings of his bowels which were ever towards us. Should we now expostulate with God, and say, *Wherein hast thou loved us?* why, there is a sufficient evidence of his love, in that he hath given us a King, yea, such a King: The Queen of *Sheba* took notice of this as the greatest manifestation of his love to his people of old; *Blessed be the Lord God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee King to do judgment and justice*, *1 King. 10. 9.* Should not we now thankfully ack^{now}lidge and highly value this fruit of Gods love, the Queen of *Sheba* would rise up in judgment againt us, and condemn us.

I have now done with his Personal Capacity, and shall now treat of his Political, under these two Heads.

1. *Moses* stands next to God.

2. He stands alone there, without any Compeers or Co-ordinates.

1. God alone is over *Moses*, and he immediately und^r God, and all the people under him; so that *Moses* may say with the Centurion, *Matth. 8. 9. I am under authority*, he was under *Claudius Lysias*, and he under *Felix*, and he under the Emperor, *h^c pro D^enu* under God, and so under Authority also; but so much above all other humane Authority, that the people are said to ask coun^l of God whⁿ they consulted *Moses*, *Exod. 18. 1.*

It is essential to the order of Governing, that a Supremacy of power be entrusted

ited somewhere by God, questionable only by himself.

Reges in Ipos Imperium est Jovis.

Neither is this truly said only of *Monarchy*, the best and noblest, but also of *Democracy*, the worst and basest of Governments; 'tis as very a Monster as the *Anīp̄alos*, which have faces of men in their breasts, but are without a Head; yet even here the people will have some to govern the rest, and represent themselves, against whom there shall be no rising up.

That you may never again be mistaken in this point, because a mistake will be of very dangerous consequence, I shall spend a little time, and take a little pains in opening the nature of this Supremacy, and acquainting you with the latitude and extent of it. And here for your better information I shall endeavour to explain, first, the *Quid nominis*, or those words and single terms in which the Scripture expresseth it: Secondly, the *Quid rei*, what be the Ingredients or constituent parts of this Supremacy?

1. For the first of these we find three words in Scripture, the first shall be that of 1 Tim. 2. 2. Τοῦτον εἰς ὑπεριζόχην ὄντας, where such seem to be distinguished from Kings, and so must signify either those, who under other forms of Government managed the Supreme power, and yet were not Kings; or else those in places of eminency under Kings. Take it in which sense you please, it infers the duties of the first verie, viz. that *Supplications, Prayers, intercessions, and giving of thanks be made for them*. Still, I say, it secures Supremacy, rendering it sacred and inviolable.

Nor would I be misunderstood, as if I thought there were any thing in this Scripture for the support and bolstering up of Oppression and Usurpation; an Usurper alters the case, and there is no just scruple but those may be turned out by force according to Law, who come in by force against Law, as in the story of *Athaliah* destroyed by *Jehoada*, whereby *Joash*, who had the title, was established in the Throne: All that can be said, is, that it secures their persons who are entrusted with the Supreme Power, either in Aristocratical or Democratical Dukedoms or States; all that are thus justly in the possession of Supremacy, have a Title to Prayers and Thanksgivings.

An eminently learned * Prelate of our own interposeth this word, *An Excellency of a Gift*; when a man hath some-
what above others, either by Birth, or Natural, or Ac-
quired Endowments, as well as Places.

By Birth, Nobility doubtless gives great capacity of Rule and Authority, 'tis the Quarry out of which God raiseth the Presidents of his people. 'Twas a character of the worst of times, Isa. 3. 5. when *the child behaved himself proudly*

* B. Andrews on the Commandments.

proudly against the ancient, and the base against the honorable. *Tobias* the servant is not fit to rule, nor *Abimelech* the son of an handmaid, nor must *Jetham's Bramble* be preferred and promoted over the Trees.

Now, if this be the sense of *וְעַמְּדָה*, I am sure it secures our Sovereigns Title to all the duties of the first verse, and engageth us to be more devout in them this day, yea, every day. Our Land is blessed in having *בָּכְחָרָה*, the son of Nobles for its King, one who always Scepters transmitted to him from enumerable Kings and Princes his Predecessors; and therefore is in this sense amongst those *אֲרָנוֹת* in *וְעַמְּדָה*, and hath the excellency of this gift.

For the other gifts of Natural or Acquired Qualifications and Endowments, though I am far from their opinion who hold, that Dominion is founded in grace; far, I say, from casting an Utopian Prince in *Zenophon's* mold, as being well assured that *Zerubbabel's* Title is his being the son of *Sheatiel*, *Hag. 2. 23.* yet I think I may safely say, and that without the least suspicion of flattery, that if we were to chuse a King for such natural and acquired endowments, as might capacitate him for so high an employment, we could never make a better choice than God has made for us, which is so clear a truth, that I hope you all bear witness to it, and rejoice in it this day. We are called to rejoice in, and to bless God for the best of men, as well as of Kings, *וְעַמְּדָה*, as it may signifie the excellency of those gifts also, entitles our Sovereign to, and engages us to be the more devout in, the duties of the first verse, not only this day, but I say again, every day. You will, I hope, pardon the digression I have made in explicating the first word, since it has been no very impertinent one, and I shall be the briefer in the other two: the next of which is,

2. *Εξουσία, Rom. 13. 1.* a Power, or a Sword, without which, says the same learned and reverend Prelate, all is a shadow. They are not here to be hearkened to, who interpret *εξουσία* a lawful power, that is according to them, a power commanding lawful things, as if as soon as the Prince commands unlawful things, or such as we think so, the reins are then thrown upon our necks, and we are let loose into an active resistance of such commands: This use has been made of this Exposition, but I hope for ever to suppress and silence it, when I come unto the third word; in the interim, take the word in either sense, either for a Power lawfully deriv'd and acquir'd, or lawfully us'd, it secures our Sovereign, and subjects those who will not be his obedient and loyal subjects to the damnation of the second verse.

The third word by which the Scripture expresses Supremacy or Sovereignty, is *Ἄρχη*, i. e. Principality, or a place of Government to exercise his gift and power in. And if *ἄρχει* in this sense gives a title to Sovereignty, King *CHARLS* has as large a one as three Kingdoms can give him. But for silencing that Exposition of *εξουσία* even now mentioned, know, that *ἄρχει* and

hers are used promiscuously, and Tit. 3. 1. are joyned together, and Ministers are charged to mind men of being subject unto both, *καὶ πρὸς τὸν ἄνθρωπον καὶ πρὸς τὸν θεόν*; So that though there be not *ἐξουσία* in the sense some contend for, yet if there be *ἐπιχείρησις*, you must practice, and we must both preach and practise subjection and obedience unto it. Now place Supremacy none, or in all these, for they have an affinity, and it imports a power over all those, that God has subjected unto them, uncontroulable by any, save God himself, and is thus defined by the learned *Grotius*, *Illa dicitur summa potestus cuius actus alterius iuri non subfunt, ita ut alterius voluntatis humane arbitrio irriti possint reddi*; That Power is ^{* L. b. 1. de qui Belli & Pac. c. 3. § 7.} named Supreme whose acts are not subject to another's Law, so that they may be rendered null and void at the pleasure of any others will whatsoever.

The Ingredients, or Constitutive, and Integral parts of this Supremacy, as they are summed up by that excellent Author out of the fourth book of *Aristotle's Politicks*, cap. 4. as also divers places of *Dionysius Halicarnassensis*, may be reduced to these following heads:

Jus legum condendarum & tollendarum, a power of making and abrogating Laws, in which it is most certain our King is Supreme, however some men are otherwise prepossess'd, by Arguments drawn from three Estates, Coordinate *quod hoc*, which were not indeed to be answered, were there any such thing as such a Co-ordination as they contend for. A King may be Supreme, and yet not absolute, and that's our Sovereign's case; He is Supreme in making Laws, though not absolute and alone; our Worthies in Parliament do not give their Sovereign Law; but they do *legem petere & rogare*, 'tis the Royal Assent that speaks a Bill into a Law. Which Supremacy reaches not only to Civil, but Ecclesiastical Laws also, which in matters indifferent, and not against the clear evidence of God's Word, are binding unto conscience.

2. *Jus decernendi de bello & pace*, a power to denounce War and conclude Peace, this power God's Vice-gerent is entrusted with by God himself, *Rom. 13. 4. Psal. 47. 9.* there he is entrusted with the Sword and the Shield. And we read of the times when Kings go out to war. ^{* Ordo illi naturalis mortalium paci accommodus hoc possit, ut suscipiendi belti auctoritas atq; concilium penes principem sit.} Even natural order accommodate to the peace of mankind requiring this, that the power of making War remain wholly in the Prince; which when the people usurped, we see they were punished, *Numb. 14. 43, 44.* That the power of concluding Peace, and making Confederations and Leagues is also Sovereign, the examples of *David* and *Solomon* clearly evince, *2 Sam. 10. 19. 1 King. 4. 2. 3 King. 5. 12. 1 King. 2. 56.*

^{* Augst. contr. Faust. in Manio. lib. 22. cap. 75.}

3. *Im Magistratum-creandorum, &c.* A power freely to elect their own Servants, and, dispose of all Offices in Church and State. This also is a Jewel of the Crown, and one of the Ingredients of Sovereignty. For Church-matters, see the example of *Jehoshaphat*, 2 Chron. 17. 8, 9. for State-Assemblies, the example of *David*, 2 Sam. 20. 4.

4. *Judicia*, to pardon offenders, or punish with death, as in *Joab's* and *Shimei's* cases, 1 King. 2. yea, to receive Appeals from other Judicatures, Act. 25. 10, 11. All this, and more also, does this learned man conclude must go to the constituting and making up the Supremacy, which God entrusts him withal whom he sets over his people, next and immediately under himself.

This is that *Paladium*, which whilst preserv'd inviolable, stands as a firm Fence round about a Nation or People, to preserve and protect them in their rights and priviledges, both Civil and Religious; for by this trust reposed in the Prince it comes to pass, that each single person is fortified with the strength of a Nation.

I hope now it partly appears what Supremacy is, and with whom entrusted. Since then *Moses* is this Supreme, placed by God next to himself, it necessarily follows, that nothing less than God can exact an account of *Moses's* carriage or miscarriage; which is true of our *Moses* also. 'Tis said, that if the Sun will not run its race, or go its course, there be certain *Eumenides* who are to scourge him; if Kings and Princes will not do their duties, they shall hereafter find their *Eumenides*; but still *divino iudicio sunt reservendi*, they must be reserv'd for Gods Tribunal: we may not wrest the Iron Rod out of Gods hands, that with it we may dash his Anointed in pieces as a Potters vessel. Know this, that we cease to be subjects when we fall to questioning Princes, and immediately incur the danger of the Apostles condemnation, Rom. 13. 1. When therefore such temptations shall at any time hereafter be laid before you, by which the weak and ignoranter sort of people are apt to be deluded, remember these Principles, let not the Oath of God be forgotten, nor how much it concerns you *reddere iuramentum Domino*, to perform your Oath unto the Lord. Let never any hand be lifted up against our Sovereign, which has been laid upon the holy Gospel in witness of our submission to him, as to him whom God has constituted Supreme in matters, as well Ecclesiastical as Civil. Nor may such Orthodox Divinity be branded (as sometimes it is) for Court-flattery, since we find by experience what great reason there is, that a generation amongst us, animated with a spirit of Rebellion, should be instructed in such Principles as these, at certain seasons in our most publick Assemblies; 'twill be too late to think of reclaiming men with a Sermon of Allegiance, when the Trumpet sounds to the tune of that in

King. 12. 16. What portion have we in David? we have no inheritance in the
sun of Jaffa: to your tents, O Israel: now look to thine house, David.

I have done with the first, wherein I have acquainted you with *Moses's power and place*, and upon that the peoples duty, all which will yet appear much more evidently, when as I have shewed that he stands next to God, so I shall have proved that he stands alone there. For though *Aaron* seems to be joyned with him, yet we doubt not but as we pass, to set him in his due subordination: now where there is a due subordination, the *Dominus & Servus*, make up but *unum agens*, Master and Servant are but one agent, and so 'tis but *the hand*, though impowered and actuated both by *Moses* and *Aaron*.

I AM sent *Moses*, and if God commission'd him, we cannot well imagine he should set up any other government over his People here on Earth, then that which he himself exerciseth over his Saints and Angels in Heaven; no more Kings there then Gods, Unity is convertible with Entity, and therefore chiefly with the Being of Beings. God is King in *Heaven*, and Christ is King in *Sion*, in this office he accomplished the great work of the worlds redemption, *Non aget deus noua regna nisi*, is the Motto which Loyalty has this year written upon publick Banners, and it is no more then I ^{* Sir Copleston} ^{Bampfylde's Motto} believe, experience hath long ago engraven upon all our hearts, ^{to this year.} Two Suns would set the World into a combustion, more winds cause a Hurricane, and gather up nothing but Straw and Stubble, and light matter together; *Regni societas neque unquam cum fido incepit, nequa sine sanguine defit*, says the eloquent *Minuc. Felix*. Partnership in supremacy always began treacherously, and ended bloodily. The Scepter in the hand of one, is doubtless more steady and upright, then of many; and as we find one soul to govern one body, and when it ceases to be one, the body is dissolved; so we may observe that the greatest Empires that ever were, grew great by Monarchy, which soon crumbled away when shared among the many. To speak of the Originall of Monarchy, together with the advantages and blessings accomplishing that, above any other Government whatsoever, is not my intent; nor is it requisite, nor will the time permit; the worst that can be said is, that it may degenerate into Tyranny, but experience hath sufficiently convinced us, that the teeth of many Harrows are far worse then the point of one Sword. Monarchy is doubtless the way God intended the World should be governed, that as he was most excellent himself, and had all things under him, so there might be in his creatures also a pattern of that excellency and subjection; wherefore to honour Kings, when any excellent thing is to be set forth, the Scripture styles it Kingly or like a King: Yea, so far as one observes, did Christ honour *Cesar*, as that he puts him before God, saying, give unto *Cesar* first, and then next give unto God, &c. For he well knew the things of God would go on much the better, if

those of the King were well ordered; and it may be taken notice of, that he never Coin'd Money but once, and that miraculously in the mouth of a Fish, that Caesar might not go without his due.

Moses you see stands next to God; he is supreme, yet not absolute, *id est*, his will was not his law, for he was to act, *ex prescripto*, according to his pattern. And this may be the case of other Kings and Princes also, they may have a supreme yet not an absolute power, so that by reason either of Gods Laws, or a restraint from their own grants and positive constitutions, active obedience may not be due to their illegall commands, yet by reason of their supremacy, passive obedience becomes necessary under the penalty of damnation. We have heard, & read much in these latter and worser days, touching a mixt Monarchy, which yet has been sufficiently demonstrated to be but Anarchy, by it they mean a Monarchy compounded of three Co-ordinate states, which in plain English speaks this Non-sense, the power which one only hath, is in three states joynly and equally.

If restrained here to *Moses*, then it follows *Moses* was next to God alone, and yet the Princes, and Captains, and Priests assembled by the Silver Trumpets, were next to God also, Co-ordinate with him in the supremacy, not subordinate in any respect. If extended to us also, then not the King, but King, Lords, and Commons, are the joynly the Supreme, and then the Correlate is wanting, none are left over whom they should reign, we should have a Kingdom without a Subject, because all may challenge a share in Sovereignty. And, because I have heard many, whose Birth, Parts and Education, set them far above the Vulgar, urge arguments drawn from this false Topick of three Co-ordinate Estates, to confirm such principles and practises, as I, and all the Orthodox Ministers in *England* or elsewhere, must and ought resolutely to bear witness against; I shall for the satisfaction of them and others carried away with the same error, here transcribe *verbatim* some passages out of the incomparable Sir *Dudley Diggs*, because perhaps many may read that here which they never did nor would in that most excellent Author.

If by Co-ordination, faith he, a Division of Sovereignty be meant, it is against the nature of it, and a clear contradiction; so that, if the King be one Sovereign, there is no such thing as Co-ordination; if three states be joyn't Sovereigns, in what a miserable condition are we English-men, who should be bound to impossibilities, *viz.* three Masters commanding contrary things? How can we do homage to any save him only to whom we have sworn, *Cum per id efficiamus solius illius cui juravimus*, as the Civilians determine, and we cannot be *duorum in solidum*. They are his Subjects or not, if Subjects, not Co-ordinate; if not in subjection they *ipso facto* put themselves out of his protection, pag 88.

And again, we grant, lays that acute and learned Gentleman most truly, that there must be a joyn't concurrence of three Estates to some purposes; such as making

making new and repealing old laws, raising supplies for the Kings necessities, in such proportion as they shall think fitting, which are indeed great Democratical advantages, yet the fruits of the most gracious concessions of our Princes, and therefore doubtless can include no authority of making Hostile resistance against their Sovereign, in case he should do contrary to the established laws; 'tis true, they are in force, and bind the Conscience, till abrogated by joyn't consent, but he cannot be forced to put them in execution, because he hath no su- perior in jurisdiction; and no equall in managing *jus gladii*, or the material sword, which is necessary to distinguish resistance from rebellion, and give it the title of a just war. For, unless we can prove our selves not to be Subjects, if we fight we become Rebels by the Law of this Land, and by the Law of God incur a far greater penalty, *Rom. 13. 7. pag. 139.*

3. I have done with *Moses's* standing *next to God*, and shall now come in the third place to speak of *Aaron* standing *next to Moses*, or in subordination to *Moses*, as I delivered it in the second generall; and for this we have two very clear places of Scripture, *Exod. 7. 1. And the Lord said unto Moses, see, I have made thee a god to Pharaoh, and Aaron thy Brother shall be thy Prophet.* And again, *Exod. 4. 16. And he shall be thy spokesman unto the people; he shall be, even he shall be to thee in stead of a Mouth, and thou shalt be to him in stead of a God.* The Jews have a saying, that the Keys of the Temple were laid every night under *Solomon's* Piltow, not hung to the High Priests girdle.

Kings are doubtless Supreme in Spirituals also, yet Priests may do some-
things which Kings may not, though not without the Royal Assent and Permis-
sion. Then a King (says one) serves God like a King, when he does that for
him which none else but a King can do, to maintain; settle and uphold religion
by law is the great service which belongs to a King. Let *Moses* regulate the
duties and ordinances pertaining to Divine Worship, but let *Aaron* and his Sons
have the honour still to Minister before the Lord. And indeed, we read not that
Moses meddled with the Ministrations of holy things after the Consecration of
Aaron: and we know how dear it co't *Saul* his Sacrificing, and *Uzziah* his In-
cenſe burning. We have this fully set forth in the example of *Hezekiah*,
2 Chron. 29. 3, 4, 5. &c. 3. He in the first Year of his reign in the first
Month opened the doors of the House of the Lord, and repaired them.
*4. And brought in the Priests and the Levites, and gathered them to-
gether, into the East-street. 5. And said unto them, hear me ye Levites,*
sanctifie now your selves, and sanctifie the House of the Lord God of your
Fathers, and carry forth the filthiness out of the Holy Place. And then ver. 6,
7, 8, 9, 10. he goes on acknowledging the transgressions of their Fathers, and
making a Covenant with God for turning away his fiery wrath. But ver. 11. he
returns again to the Levites, *My sons be not now negligent: for the Lord*
D 2 hath

hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn incense.

Hezekiah here you see impoweth the Levites, but toucheth it not him self; he commands, but they execute; he maketh provision for Religion, but meddeth not with the action; he is Supreme as King, yet they act under him as Priests and Levites: And we are well assured also, that our Sons of *Aaron* never thrive better, than when Kings are their nursing fathers, and Queens their nursing mothers, the influence of a Royal bounty being the most natural nourishment for such plants. We are not for Civil Subjects, and Ecclesiastical Superiors, much lesse are we for the setting up the Tripple Crown of *Rome*; we stand for, and stick to the Apostolical and Orthodox Doctrine of our 37 th. Article, which seems to be mystically set forth unto us, when the holy Crown was set upon the Miter in *Aaron's Vestments*, *Exod. 29. 6.* the one in subordination, yet serviceable to the other; and then indeed the work went on, when *Aaron* led in his place as well as *Moses* in his. When the Prince was a support to the Priest, and the Priest to the Prince, then *Amalek* fell before the Armies of *Israel*, when *Moses* prayed in *Horeb*, and *Aaron* and *Hur* held up his arms.

There were nevertheless of old, who thought the Sons of *Levi* took too much upon them, as daily among us there arise men speaking perverse things, who would have periwaded the world, that the claim of our Sons of *Aaron* as from *God*, I mean our Episcopal Power, as from Christ and his Apostles, was an assault upon the right of our Kings, and tended to the dishonor of *Learned Mr. Soncrist* the Crown, as if, says * one of our own excellently, the Calling might not stand by divine right, and yet the Adjuncts and Appendages by humane bounty.

The Office it self may surely be from Christ, and yet the exercise of it entirely by and under the permission of pious Kings. Why may not the Church owe the Keys of the Kingdom of Heaven, both that of Order and Jurisdiction too (purely spiritual, and without any temporal effect) to the Donation of Christ, and yet at the same time owe all the coactive Power in the external Regiment, to the Political Sanction.

Nor is this Discourse impertinent either to the Text or Time; for as we have a *Moses*, so our *Aarons* also; and there is a very great Analogy betwixt these of the Old, and ours of the New Testament, those by whom God led them to the earthly *Canaan*, and those by whom he conducts to the new *Jerusalem*. *Aaron* had a call from *God*, called as was *Aaron*, *Heb. 5. 4.* the Priests that succeeded, succeeded in virtue of his call. We had Apostles, not by, or of men; and we have Apostolical men, reverend Fathers of the Church, invested with power of Jurisdiction and Ordination, by virtue of that which

Christ

Christ first placed in his Disciples, yet acting in a professed subjection to the Magistrates Super-inspection, Regulation, and Censure. And now I hope you see, though it be by *Moses* and *Aaron*, that it is but by the Hand, not of either alone, but by the Hand of both; both are instrumental in order to this great mercy, both are employed by God, both are useful and necessary for his People; *for without Moses they would not have been a People, a flock, but as sheep scattered on the Mountains of prey having no shepherd: and without Aaron, they would not have been Gods People.* As men, we need *Moses*; as Religious men, we need *Aaron*; and better be no Men, than not to be Religious Men; and to be no People, than not to be a Religious People. Both have but one work, both have but one hand, both being subordinaten make up but one Agent, both are here Commissioned by God to bring *Israel* out of *Egypt*, *Thou leddest by the hand, &c.*

There is no Inconsistency, you see, *Moses* may have the longest finger, though of the same hand, no jarring here. *Moses* Rod, though it may devour the Rods of the Romish Sorcerers, that draw to the obedience of another Supreme Head, yet not *Aaron*'s Rod, and *Aaron* had a Rod too laid by the Pot of Manna; so also had St. Paul, *Shall I come unto you with the Rod?* the Rod of Divine, and Discipline are very consonant, yea, subservient each to other.

Now may any wonder that we make Ministry to be full as high-born a thing as Magistracy, that *Aaron* should be extracted from as divine and heavenly a Pedigree as *Moses* himself; since they are Brethren, they may, I hope without offence, lawfully lay claim to the same Father. Now the ground of our Episcopacy is partly derived from the pattern prescribed by God in the Old Testament, and partly from the imitation thereof confirmed by Christ himself, and brought in by the Apostles in the time of the New. The government of the Church of the old Testament was committed to the Priests and Levites, unto whom the Ministers of the New do now succeed, in like sort as our Lords day doth to their Sabbath, that it might be fulfilled which was spoken by the Prophet touching the vocation of the *Gentiles*, *Isa. 66. 21. I will take of them for Priests, and for Levites, saith the Lord.*

That the Priests were superior to the Levites, no man doubteth, *1 Chron. 24. 6.* and that there was not a parity either betwixt the Priests, or betwixt the Levites themselves, is manifest by the Word of God, *Exr. 8. 29.* wherein mention is made of the Heads and Rulers both of the one and of the other.

Each of the three Families of the Levites, *viz.* the *Gershonites*, the *Kohathites*, and the *Merarites* had over them one *Num. 24. 30. &c. 5.* ΑΡΧΩΝ or Ruler appointed by God himself; and as the Families of the Levites, so the four and twenty courses of the Priests had their ΑΡΧΙΤΟΥΣ, clearly distinguished from that singular One, who was the Type of our Great High Priest: Yea, in the Old Testament

ment we find two of these named Bishops in one Chapter, *Nehem.* 11. the one of the Priests, the other of the Levites, that dwelt in *Jerusalem*; the Greek Interpretation, *vers. 14.* gives you among the Priests Ἐπίσκοπος Βασιλίου τοῦ μεγάλου, and both the Greek and Latine Interpreters *vers. 22.* give you Ἐπίσκοπος Λευταρίου Βασιλίου, which *Jerom* renders, *Episcopus Levitarum in Jerusalem, Azzi filius Bani*, and not without approbation of the Scripture it self, which rendreth the Hebrew word נָזָרֶת of the same Original in the Old, by the Greek Επίσκοπος in the New-Testament, *Act. 1. 20.* ἡ τε Επίσκοπος αὐτοῦ Αδελφοῖς τοῖς, and his Bishoprick let another take.

As Episcopacy has its foundation in the Old-Testament, so it appears to be of Apostolical institution also, for the prevention of Schism, and that upon the occasion of those notable Ones in the Church of *Corinth*: *Bocca* himself hath done my work for me in these words, *Certo si ab ipsis Apostolis esset profecta hac mutatio non vererer illam ut ceteras Apostolicas ordinationes divine in solidum dispositioni tribuere.* Sure I would not doubt (says he) to ascribe to Episcopacy a divine Ordinance, if this change had proceeded from the Apostles.

Walo, alias Salmasius, the cruellest enemy ever Prelacy met with, will however so far gratifie us, *Institutio Episcopi si ab Apostolis est iure divino*, If the institution of Episcopacy be from the Apostles, then it is of divine right. That therefore which we have to do, is to prove it Apostolical, which we could do from Scripture Commented on by the constant practice of Antiquity, and that again seconded by the Concessions of the most eminent Protestant Divines of the Reformed Churches: But I had rather *St. Jerom* should do it for us, especially since he of all the Antients is supposed least to favour this cause; but let us hear him on *Tit. 1.*

Antequam Diaboli instinctu, studia in Religione fuerint diversaria inter populos, Ego sum Pauli, ego Apollinis, ego Cepha; communis consilio Presbyteri Ecclesia gubernabantur, postea autem toto terrarum Orbe, decretum est, ut unus ex Presbyteris electus superponeretur ceteris. Before, by the instinct of the devil, factions grew amongst people in Religion, saying, I am of *Paul*, I of *Apollo*, I of *Cephas*; by common Council the Churches were governed by Presbyters; but afterwards it was decreed through the world, that out of the Presbyters one should be chosen and set over the rest.

The ground and occasion of Episcopal Institution you hear from this most learned Father, to have been those Schismatical Rents and Divisions in the Church of *Corinth*; the time in which this healing Plaister was spread and applied, was *viventibus aucto Apostolis*, the Apostles being yet alive; as *Sculptetus* affirms, and no man can doubt, that will but read the first Epistle to the *Corinthians*. If then *St. Jerom's* authority pass for currant, this is alone enough

prove Episcopacy to be of Divine right, because by Apostolical Institution: And that this fell not from him by chance, but was his settled persuasion, is clear in that, besides this passage, in the ninth Tome; we have in his first Tome a Catalogue of Ecclesiastical Writers, amongst which he reckons up St. Peter, first Bishop of *Antioch*, afterwards of *Rome*; *James* surnamed *Justus*, Bishop of *Jerusalem*, *Timothy* of *Ephesus*, *Titus* of *Cret*, and *Mark* of *Alexandria*, with divers others; so antient is Episcopacy even according to *Jerom*. And again in his second Tome, *ad Rupert.* *adversus Vigilant.* *miror sanzum Episcopum in cuius parochia Presbyter esse dicitur acquiescere firmi ejus, & non viri Apostolica & ferrea confringere vas inutile.* Where the Episcopal part of Ex-communication against *Vigilantius*, he calleth his Apostolical Iron Rod.

And that we may prove all that we contend for, even from St. *Jerom* in the same Tome, in his Epistle to *Evagrius*, *Quid non Presbyter facit, quod Episcopus excepta ordinatione*, where he reserves Ordination as the Bishops peculiar: And in the same Epistle we have these words also, *Omnis Episcopi unicunque sunt locorum, successores sunt Apostoli*; All Bishops are the Apostles successors. In the same place also alledging the Analogy between *Aaron* and his sons, in respect of the Levites, with Bishops and Presbyters, from, as he saith, Apostolical Tradition. It were incredible if all those Apostolical relations, concerning Episcopacy, should not amount unto so much as to make up an Apostolical Institution, which if it does, it follows, it must be of Divine Ordinance, even the enemies being judges.

I have now done with the second General, on which I have insisted a little more than ordinary, as considering that we, our *Moses's* and *Aaron's*, Princes and Priests, have suffered so much by the disbelief of, and opposition to, these so great, so necessary Truths.

And lest any should surmise, as the world is full of jealousies and mistakes, that I have all this while contended for tyrannical Oppression, or insolent Domination, to be exercised over those who are quiet and harmless in the land, let me desire your patience a little to the third and last particular, wherein is set forth the manner of Gods conducting *Israel* by the hand of *Moses* and *Aaron*, in the continuation of the Metaphor, as a *Flock*, i. e. with Lenity, and in Unity.

1. With Lenity, like Sheep, not Swine or Oxen, with violence and rigour: And therefore when God chose a man after his own heart to govern his people, He takes *David* from following the *Ewes* great with young, that he might feed *Jacob* his people, and *Israel* his Inheritance. And here *Moses* a man of the lame temper, the meekest man upon earth in his own concernments, but a Lion when Gods glory, or the good of the Church, required just severity. We have a *Moses*, a *David*, one who shares in all those endowments they were

were furnished with all, as they were to be Shepheards of Gods People; no *John Phaeton*, or *Furius*, one that hath that property of the Kings of *Israel* most eminently in him, that he is a mercifull King, he knows not how to punish but where 'twere cruelty to spare, where some transcendent villany hath left no room for mercy; this is a choyce Jewell in our Kings Crown, 'tis hard to say whether his Subjects love him more for his mercy and goodness, or his Enemies fear and dread him for his power and greatness; If yet he hath any Enemies, or if any fear him, sure I am, they have no reason, unless they be such as have rendered themselves as uncapable of Gods mercy as of the Kings; now this willfull and finall obstinacy alone does. 'Tis not so much that we have been sinners, as that we do persist in sin, such an obstinacy neither God nor his Vicegerent will endure, all the rest is put in utter oblivion.

Now for such a Prince who desires to have his Throne established in Righteousness, and supported with the Pillars of Mercy and Godliness, are we to pay the yearly tribute of Praises to our God this day, which I hope we shall all do with more enlargement of soul then ordinary. *This is the Day which the Lord hath made, we will rejoice and be glad in it*: He hath made it a joyfull day for his Birth as a Man, a bleſſing to which Heaven bore witness in a Star appearing at Noon-day, as if nature it ſelf would teach us that there was a Sun and a Star, that might both very well ſhine together. Where was ever a Birth ſo attested, ſince that of our Saviour, will not easily be ſhewed? But this is not all, for as God hath made this a joyfull day for his being born as a Man, ſo also for being as it were born again as a Prince, in this desired reſtitution to us his People, his Crown and Dignities; and that at ſuch a time, when his and his peoples enemies, were endevouring more ſolicitous then ever how to entail our misery, and obſtruſt every paſſage, which might bring us home ſuch a mercy. Now, *praise the Lord, O my Soul, and all that is within me praise his holy Name*.

2. The ſecond thing in Gods manner of Conduct was, that as it was with Lenity, ſo in Unity; as one ſheep, ſays the Original, one in reſpect of Union, a flock in reſpect of Communion and Society. Some ſtrayars from the flock there will be, and therefore Shepheards are neceſſary, and here let ſuch ſtrayars learn their own danger, and how to avoid it, (*viz.*) by feeding with the flock; for though we read of a loſt ſheep, yet never of a whole flock, there is ſecurity doubtleſs as well as comfort in communion.

Doubtleſs, as it diſpleaſeth God in Heaven, ſo it is no comfort to his Vicegerent here on Earth, to ſee his People ſcattered up and down in Holes and Hedge-bottomes, and ſtragling every one from their own Folds and Pastures. He loves to ſee them as a flock.

'Tis the iſtret of an Uſurper indeed, that there ſhould be Diſiſion, according to the known Maxim, *Divide et impere*: But every Lawfull Prince with

with *David* would have their People as *Jerusalem* a City compact within its self : 'tis part of the work of this day to bleſſe the Name of *God* for a Prince wonderfully preserved, restored and advanced to the Throne and Dignity of His Royal Predeceſſors, a Prince who by his Lenity hath invited and doth still invite us unto Unity. O that his People would be like Gods People here, *like a flock*, and to that end, bleſſe *God* for restoring them again to the conduct of *Moses* and of *Aaron*, of *Moses* the King as Supreme, and be contented to be led by him, and those that be ſent by him, i. e. governed and directed in the civil affairs of the Kingdome by the Civil Magiſtrate : By *Aaron*, the Bishops and those appointed by them in the ſacred things of *God* and his Church, especially ſince ſelf-conceited fancy, and pretended revelation, and inspiration by the Spirit, has experimentally been found to be the mother of all conuſion and deluſion.

But ſince, to our knowledge, ſome among us are otherwife minded, I shall have ſomething to them by way of Application, and ſo conclude.

I. Use. Here is ſomething by way of Redargution, and that to three sorts.

1. Such as would willingly be led neither by *Moses* nor *Aaron*.
2. Such as pretend highly to affect *Moses*, but care not what becomes of *Aaron*; would be friends with the Crown, but are irreconcilably fallen out with the Mitre.
3. Such as own both, love both, and would die for both in profession, but, diſgrace and diſhonour both by an inſuitable conuerſation. A word to each of them.

I. Some are neither for *Moses* nor *Aaron*, a generation of Seraphical men, as they count themſelves, which will be led by no other light, then the Candel of *God* within them ; those rays, which ſhining forth from the face of the Sun of Salvation are ſcattered upon their dark Souls, the only Piller they will have go before them all along the Wilderness, and these may well be styled *Fanatics*, being nothing else but the Spawns of those old Priests who were poſſeft by the Devil, or as they themſelves thought iſpired in their Fanes and from their Curtains ; and then foaming and raving they were wont ſo to put on *God*, as to put off men, uttering ſtrange things in their Extatical raptures, of which many oftentimes came to paſſe afterwards ; a trick of the Devil's, thereby to conuict them in the ways they were in, and inveigle others also : you have one of them deſcribed by *Virgil*, in the beginning of the ſixth of his *Aeneids*.

Non vultus, non color nimis,
Non Competit manefere simus: sed peccatum ambo sumus,
Et rabi feru corda invenimus; majorque videremus,
Nec mortale Sonans; officia est munus quando.
Iam propiore Dei.

All which has in effect been already Englished unto you, and therefore I shall spare that pains here. There seem to be derived to us, from the *Manoche's* as those from the *Stoicks*, the Stoicks held two principles, *Nos & Tamen*, Mind and Matter. So the Manichees had their two principles which they affirmed to be equally Eternall, Good and Evil. Good, they named Light and Mind; Evil, they call Darknes and Matter, which they thought the cause of all wickednes and vice: men that acted upon the evil principle they styled *Locis & Sanguis*, Earthly and Material, whom they thought by reason of the seeds of their evil nature must necessarily be carried out to all manner of wickednes, and could not possibly turn themselves or be turned unto God; on the contrary, those who acted from Light or Mind, did necessarily do righteous things, and could not sin, or walk in the broad way, by reason of the conduct of that light within them, though they taught also that they were not obnoxious to the law, though they brake it, because the law was, said they, for those who from matter, were Material, not from spirit, Spiritual; they held that whatsoever we did, whether good or evil, we did it necessarily, and therefore rejected both the Old and New-Testament, pretending to Revelations, Enthusiasmes, and Inspirations, and that they might seem more then ordinary Mortals;

* Car. Chron. * *Subito in turba se in terram abicientes, & velut attoriti, discantes, deinde sanguinem ex specu Triphonio & plorantes, multa varianteis fuisse.* On a sudden some of them falling down, and as it were astonished or intranced, for a long time together not speaking a word, afterwards with a countenance as sad and dejected, as if they came out of the Triphonian Den, they held forth, or uttered those things which were revealed to them by the the Spirit in the Agony: Many of them were doubtless counterfeits, and (as wise men think) many also were really possest, that the Devil might the better carry on his design. Wedlock, Magistracy, Ministry, and all order, whether Political or Ecclesiastical, they held not to proceed from Light or Mind, but from the evil principle, Matter or Darknes. What horrid wickednes this Party or Faction were guilty of, *Clemens*, *Epiphanius* and *Eustathius*, have recorded from the time of *Marcion* till this *Colleagues Marcionis*, this filth of *Marcion* seditiously seized *Pepuza* in *Phrygia*, which they new Christened *Jerusalem*; together with many other such pranks acted over again by those in *Germany* at *Munster*, and by some amongst us, who not many years since

since Christned *Hampshire* by the name of the land of *Haw*, with much more to the same Tyme. *Manes* at length pretending to heal diseases also by a skill in Physick infused by the spirit, whether through ignorance or malice is doubtful, destroying the King of *Persia's* Son whom he undertook to cure, was slayed alive, and so hung up against the Sun, and died miserably. So let thine Enemies perish, O Lord, and all those which are the implacable adversaries of thy *Sion*. These, and such as these, are indeed rightly termed Fanaticks: God forbid, that the sober practises of honest and godly men and women, who make it their work to glorifie God, serving him in the *Gospel* of his Son, &c. to work out their own salvation with fear and trembling: I say again, God forbid, any such should be thus odiously branded, only, because they run not into the same excess of riot with the wicked world. But let them have it, who deserve it, by endevouring to overthrow all order in Church and State, and reduce us again to a Chaos of confusion. 'Tis strange there should be any such, yet that such there have been, and still are, is too evident; such, I say as look upon all government as Tyranny, and just laws as Bolts and Shackles; such as *Saint Peter* and *Saint Jude* have charactered unto us in their Epistles, to despise Dominion, speak evil of Dignities, and all presumptuous and self-willed persons. It is doubtles true liberty to have the benefit of good Laws, which are nothing but right reason, and he's a Beast or Bedlame that will not be rul'd by reason: These high-flown Christians come short of many of the old Pagans in this particular; so highly did the *Persians* value their Laws, that they taught their Children the knowledge of them as soon as of letters. Others after experiance of great happiness by observing old laws, and miseries by indeavoring to innovate, would not endure a motion of any alteration, but with *I. Locrenses*. Halters about their necks that made it, to the end they might presently suffer, if their motion were not upon good grounds to be publickly approved of. The *Grecians*, and *Agathyrni*, were so in love with their laws, that they taught them in Songs with Musick to their Children, an imitation possible of Gods own prescription, who taught his people the summe of his Law in a Song. *Saint Paul* gives command that prayers, and not only prayers but thanksgivings also, should be offered up to God for Kings and all in Authority, that under them we may live a godly and a peaceable life: if that we may, much more when we do, or may do if we please; let us make of it a day holy rejoicing upon this account also, that this snare amongst many other is broken, and our soul is escaped, since the Prince of the People has let us go free. 'Tis reported of one of *Augustus* houses, that it was so infected with the Croaking of Frogs, as that almost it became inhabitable and useless; which when *Cesar* would go to see, the Frogs were silent ever after, and never heard to Croke more, when he had once appeared there. *Cesar* has appeared, and we partly have, and partly hope

the like effects through the Nation; for those crokers which have so long infected us, either Croke faintly, or are quite silenced in many other places. 2. Others there are who forsooth pretend they should like the King, could they but keep the Bishop from putting in his foot: But we know that the same principles, and perhaps arguments too, which trample upon the Mitre, profane the Crown also, and cast it to the ground. 'Tis strange those men should cry out against Heresie and schisme, no men more or louder, and yet pull down with their own hands the belt fence, and mount that ever the Church experimented against both. But we are now come to grant a Primitive Episcopacy; to this, as has been prov'd belongs Jurisdiction and Ordination, and who ever pretended to, or contended for more? Their Mannors, Lordships and other Perquisites and Appurtenances, they acknowledge they owe to the favour of Princes, and we affirm they may be or may not be, the essence of a Bishop remaining intire without them. Yet why only learned men should espouse Beggary, and when men place abroad their Children to other trades, why should they have an eye to their future advancement, and rising to wealth and honour in the world, and yet doom such of them as with more care and cost they bring up to learning, I say, to doom to such to poverty and rags, is not easily imaginable? Is it rational of Scholars only, many of which would have come to as much in any other way, as any other men, should be bound to take upon them the most laborious calling in the world, and study hard for many years, only that at length they may become poor and contemptible? I believe if we should set down and soberly debate the busines, there would be as good reason shewn, why there should be parity amongst all other men also, as there can, why there should be amongst Scholars and Church-men. But to pass by these men and their irrational principles, I hope we have not so learned Christ and the Gospel, but that with joy and gladnes we own Aaron as well as Moses; nor ought it to be forgotten this day, since 'tis a day of Remembrance, that with our Ancient Monarchy God has been pleased graciously to restore our Ancient Primitive, Apostolical Episcopacy; that God has put it into the Kings heart to mind the Houle of God more then his own, is, and ought be the cause of many Thanksgivings, to as many as have a good will to this our Sion this day; nor let that vulgar objection prevail with you, that *you would be for good Bishops*: You acknowledge, I am sure, that you have no reason to complain, you I mean of this City and Diocese, but to bless God this day upon that account also, and therefore you are bound to judge charitably of all the rest of these Reverend Fathers of the Church by what you have seen with comfort in him.

3. Here is a word of severe reproof for such as own both *Moses* and *Aaron* in profession, but dishonour both, or any Cause they adhere to, by an unsuitable life

life and conversation. We hope the world is a little better instructed, than to judge of principles by some particular mens practices; for we confess with grief of heart, that there are a Rabble in the world that pretend to be for *Moses* and *Aaron*, which the true sons of the Church do heartily wish were of any other persuasion. Men and women, under the burden of whole sins the best cause that ever was in the world has sunk once already, and we may justly fear will, without speedy repentance and amendment, pull down fresh judgments upon us again; I mean, such who live, as if to be lawful were to be profane, and there were no way of manifesting our affection to our King, but by drinking his Health; 'tis to be fear'd they have to answ'r for drinking one King dead already, thus mingling Royal blood with their wine. For, *Let the Throne of my Lord the King be for ever clear*; we must take to our selves the guilt of those sins, which gave the saddest stroke that ever was struck in the world. Nor can there be a greater dishonor to our present Sovereign, than to make pretensions of affection towards him, the shelter and sanctuary for loineſſ and all manner of debauchery; then to part asunder what God hath joyned together, viz. *Fear God, from Honour the King*. And I wish all those who spend most of their time in such loose, dissolute, and debauched practices, would lay this to heart; such, I say, who have scarce time through the year to entertain a serious thought; but live as if God had sent them into the world; as the *Leviathan* into the deep, onely to take their pastime there; those are they who for the most part scoffe at *Sermons*, and are never so witty as in their Athristical contempt of all *Ministry*; let them pretend what they please, they love no Minister that will deal roundly and plainly with them. And here I cannot but condole the iad condition of the Church of *England*, Papists will kiss the hem of the meanest Friars garment; Schismatics adore their seducing Ring-leaders, and would even pull out their own eyes to do them good: onely some men who would be counted true Protestants, but indeed are down-right Atheists, speak reproachfully of, and deal mo't scornfully and imperiously with as learned a *Clergy*, as excellent a *Ministry*, as ever the Church enjoyed. For I have experimentally found, that through the sides of *Factions* and *Schismatical Cudges*, they wound all the rest. How can they bless God this day for them, that think, and stick not to say, it would be better without them. God grant this do concern none that hear me this day, I hope it does not, any farther than to enlarge your hearts in thankfulness; as for the restoring of *Monarchy*, so the establishing of *Ministry*, which hid ere this been utterly destroyed, had not God wonderfully interposed the wisdom, courage, and integrity of his Excellency, our most renowned General, betwixt us and the sad things designed for us.

We can express our thankfulness no way better, than by living worthy so great

great mercies and gracious deliverances ; especially let us be careful of manifesting a hatred and abhorrence of those sins , which had a most immediate influence into our punishment ; yea , which God turned into punishments . Remembering , that whilst the Nation ceased to be Loyal , they were Miserable ; that ever since the Kings Throne was cast to the ground , God has been pouring out contempt upon us also , yea , upon the whole Nation , even to the time of his Majesty's Restitution . Yea , let our prayers be for our *Jerusalem, Jerusalem* of old was *Domus Regni & Religionis* , there were the Thrones of the house of *David* , and there were the Ark and the Tabernacle ; let us therefore joyn , Church and State , King and Priest , in our duties this day ; when we pray to , and praise God for *Moses* , let not *Aaron* be forgotten ; so shall *peace be within our walls, and plenteousness within our palaces* ; *God shall bless us out of Zion* , yea , God shall bless us out of Heaven , delighting still to *lead us as a flock by the hand of Moses and Aaron* .

Secondly , Here's a word of Exhortation , and that to several Duties .

First , To sit down and recount with our selves , how wonderfully God hath appeared for us , breaking our *Egyptian* yoke , and restoring *Moses* and *Aaron* to us , and us to them : Here to set in order before you those *Magnalia Dei* , those wonders of the most High , were the work rather of a Chronicle than a Sermon ; yet , for method's sake , consider the deliverance God hath wrought , and the alterations by which he hath compassed them . First , for the deliverance , he took us as a prey out of the jaws of the terrible , and broke every staffe of the oppressor in pieces . Neither was this deliverance onely from what was felt , but what was feared ; what had been continued was bad , but that which was now upon the wheel , when God broke them in pieces , was yet worse , if worse could be .

But now let us see what it cost ere *Pharao* would let the People go free ; and first it cost the removing one that was a terror in the land of the living , and laid his sword under his head ; the cause of all that misery these poor Nations felt for twelve years together was removed in a moment , God taking that quarrel into his own hand , and summoning him to answer before a higher Court of Justice than ever he erected . 2. It cost the discovering of the greatest hypocrites , dissemblers , and self-ended publick pretenders that ever were in the world . 3. It cost the defeating of many *Achitophels* , and turning the wisdom of the wisest into folly . The case of our Sovereign is set forth *Heb. 11. 33, 34.* and that of his and our enemies is set forth also , if you compare *Isa. 43. 16, 17.* with *Isa. 1. ult.*

Let us study our own mercy and duty , consider what God has bestowed upon us , for what he removed from us . That which we have received from him is the greatest token of his love , even the *Signet of his own right hand* ; he has fulfilled .

inferred the same promise to us which he made to his people of old, after their return from captivity, *Hag. 2. 23.* in giving *Zerubbabel* the son of *Shealtiel*, in restoring one lineally descended from our ancient Monarchs, whose undoubted right it was. Four things, some say, must not be in a Signet, it must not have *εἰδώλων τιόντων*, an idolatrous stamp or sculpture; and surely in this respect our *Zerubbabel* is a fit Signet for Gods own right hand, he neither names, knows, nor worships any other, save the God of his fathers; which will seem the more admirable, if we consider his age, and the advantages he might probably have made by changing his Religion. But neither the wicked and treacherous practices of these his enemies, who pretended to the same Religion, nor the complying overtures from the Factors of *Rome*, could ever bring him to bow in the house of *Kimmon*; thereby making it appear, that it was his settled perversion, that he were far better fit down by the losse of three earthly Kingdoms, than hazard his Title to one heavenly Crown.

2. There must not be cut or engraven on it *τίξον καὶ ξιφός*, an instrument of cruelty. Our *Zerubbabel* has no other but a stamp of clemency, and therefore in this respect also fit for a Signet to be worn on Gods own right hand, he never does any thing with a worse mind than punish, wishing really, *utinam nescirem literas*, when he is forced to sign a fatal Bill or Warrant, but where were cruelty to spare, where transcendent villainy has left no room for pardon or mercy. So that though all men acknowledge him to be admirable at rememb'ring men, yet must it be confess, that he is far better at forgetting injuries.

3. It must not have on it *τὸν αἴρωντας καὶ βαρύπατα*, an emblem of intemperance. Our *Zerubbabel* bears no other but the stamp of sobriety, he has throughly learn'd *Leaven's* mothers lesson, *Prov. 31. 4. It is not for Kings, O Leaven,* *it is not for Kings to drink wine, nor for Princes strong drink.* He is far from the disease of the Kings of *Israel* that *Solomon* complains of, *Eccles. 10. 16, 17.* He eats and drinks for health and strength, not for excess: and drunkenness; yea, so far is he from this, that some who were habitual drunkards, as we have heard have been strangely reclaimed, since they perceived that they could not enjoy the pleasure of their sin, without the displeasure of their Sovereign. And therefore in this respect also is our *Zerubbabel* a Signet fit for Gods own right hand.

4. A Signet may not have on it *τὸν αἴρωντας καὶ βαρύπατα*, a wanton or a lascivious Policy. Our *Zerubbabel* bears no other but a stamp of chastity, take all circumstances even to a miracle; Whose bed hath he defiled? whose Virgin hath he defoured? had he been blemish'd but with the least suspicion in this kind, time was when it would have been sufficiently aggravated: But blessed be the God of that grace, which has kept him in this respect as well as in all others.

So that he has perfectly learnt that good old lesson, *Regium est ita vivere, ut non modo hominum nemini, sed ne libidini serviant*: survey the world, and not many such men; surely not such a King again to be found. And therefore in this respect also is our Zerubbabel a fit Signet for Gods own right hand. To prosecute this a little further, if any remain yet unconvinced, if any have the heart to look back upon, and hanker after the fruit of their ways, who have not perished, as they deserved, *in the gain-saying of Corah*; let them but consider the difficulty of the work they have to do, and then *study to be quiet, and do their own business*; if ever they prevail, they must pluck Gods Signet from him, to which the Scripture has assigned three places, all importing the Signets safety.

1. The right hand, as in the second of *Haggai*, the last before cited, and this implies *custodia dextra*, the protection of his right hand, for them who are the men of his right hand, as Kings are styled; this, I say, implies ordinary preservation.

2. There are Extraordinary cases of danger, and therefore he hath a stronger place; His Arm, a Signet on his arm, *Cant. 8. 6.* God hath a strong arm, an out-stretched arm, an arm of salvation for extraordinary dangers. This Signet of his has had sufficient experience of the hand, yea, and of the out-stretched arm of his God too, for his defence in times of greatest danger.

3. He hath yet a closer and surer place to set his Signet on, and that is on his Heart, in the place last cited, *Cant. 8. 6.* and this betokens the greatest care and custody; the Heart is called *Repositorium amoris*, Love's Cabinet. Now *Love is strong as death*, says *Solomon*. There is then a Hand to hold Gods Signet, an arm to defend it, and a heart for his hiding place: It will be hard to snatch him out of his Hand, harder out of his Arm, but hardest out of his heart. Lay aside therefore your thoughts of revenge, and take up thoughts of praises this day, and that shall be the third Branch of my Exhortation.

4. Be exhorted to consider what Gods design may be in all the great things he hath done for, and amongst us; yea, in bestowing the Signet of his own right Hand, Arm, and Heart upon us; surely his main end is his own glory, the carrying on of Christs Kingdom, by removing what ever stands in its way. We have heard much talking in these last days of the Kingdom and Scepter of Jesus Christ; if any Government in the world may pretend to these Titles above the rest, it is doublets that antient way by Bishops and Archbishops, which these expressions have been made use of to pull down, which Christ himself bears witness unto, by removing what ever stands in its way; *Covenants, Congregations, Anabaptists, Quakers*, whatsoever opposes them; *Articles, Liturgy, and Episcopacy*, is born down before it,

sa. 14. 32. What shall one answer the messengers of the Nation ? the Lord hath founded this our Sion, the poor of the Nation shall trust in it. Gods design you see is founding Sion, raising a Phænix out of her Ashes, making that which was but Brick to be Marble, and turning Sycamore into Cedar.

4. Be exhorted to answer all his mercies with suitable returns, as he hath preserved the Gospel, so let us adorn it, as we do now again enjoy Holy Ordinances, so let us get Holy Hearts ; Heavenly Institutions will but aggravate our condemnation if we be without Heavenly Conversations. We had need be the more carefull in this particular, because no temptation is so strong under mercy as to break off Communion with God ; the Devils yoke being shaken off he would fain revenge himself by causing you to shake off Christ Yoke also ; but if you would complete your mercies, set your Faces against your sins, shew that you Honour the King by fearing God. Our sins drew down a heavy storm on the Father, for still we must acquit the Throne, and condemn our selves, let our repentance procure blessings for the Son our Sovereign ; for know this, that if judgement be removed and sin remains, it is removed in anger, not in mercy, God gives over punishing in displeasure. It may go, but it is *Cum animo revertendi*, it goes to return again, if we take not Christs warning, *Go and sin no more*, a worse thing will befall us ; if we do exalt our selves, God will plead with us ; if we turn his grace into wantonness, then his anger in smiting shall not be turned away, *But his hand shall be stretch'd out still* : That therefore he may not be provoked to withdraw these rich expressions of his loving kindness in displeasure, Give him in these three returns especially.

1. Give him a return of Praise and Thanksgiving, magnifie that God who hath sweetned all your sufferings with so gracious a deliverance ; God expects this tribute from his redeemed ones, *Call upon me says God in the day of trouble, I will deliver thee, and thou shalt glorifie me*, Isa. 65. 13, 14. there be the King and Countries friends distinguished from others by their joy and thankfulness on such a day. *Behold, my servants shall rejoice, but ye shall be shamed ; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit*. We are called this day as many as have a good will to King and Kingdome, to Sing the Song of Moses, and the Lamb ; of Moses for Temporal, and the Lamb for Spiritual deliveries ; if ever a Nation in the world had cause, we have to sing it this day, we are led from Egypt for Slavery, from Babel for Disorder and Confusion, from a meer Hell for Heresie and Blasphemy. Egypt began to double the tale, and now God resolved to free his People from making the Bricks ; be not backward then, sing the song of Moses and the Lamb, speak thanks and live thanks.

2. Give him in a return of Worship and of Service, testifie your thankful-

ness by a constant attendance on his worship, when his People of old would go out of Egypt they had no other pretence but that they might sacrifice to their God. You pretend you value the Liturgy, and remember the restitution of it as a great mercy this day, be constant therefore henceforth in waiting upon God in that Service, and shew that you value it by abandoning the sins there prayed against, by improving the grace, and following the conduits of that spirit there pray'd for and to, by being moved with the exhortations, and dreading the comminations of that book. This is the use we should make of such a deliverance, that being delivered from the hands of our enemies, we may serve him without fear; if we improve not mercies this way, God will say of us as *David of Nabal, Surely in vain have I kept these men, and all that they have.*
 1 Sam. 25. 21. *They have requited me evil for good.*

3. Give him a return of holiness, let us testify that God leads us by being godly, and make it appear that Loyalty is very consistent with Piety, and that the best Christians are also the best Subjects. His presence among them was the great argument from which he pressed his People of old. O that his Spirit would bring forth this fruit of these his gracious dealings, that we might be a holy people: let us take care of prostituting such mercies to the service of any lusts whatsoever. Beware of making that use of peace and plenty that the rich fool in the Gospel does, *Soul take thine ease, follow Luxury, Pride and Vanity,* let not those that are or have been Filthy, Profane and Loose, be so still, let every one forfaze his evil way, and the iniquity that is in his hand. That we who erewhile were scarce a People, may now be a People to the praise of the God of our mercies, that God may look upon our Sovereign for good, and that as he is, so he may continue as the light of the morning when the Sun is risen, even as a morning without clouds, and that we who are under rule, may every man set under our own Vine, and under our own Figtree, and praise the God of peace in peace.

Send us away at present with such apprehensions as these upon our spirits, God hath so done his Miraculous works, that they ought to be had in everlasting remembrance, and endevour to lay the due Emphasis not so much on the things done, as on the doer of them; not so much on this that they are done, as that you can read God in them. *Our Soul is escaped as a Bird, the Snare is broken, and we are escaped.* And then to close up all, *What shall I render to God for all this? I will take the cup of Salvation, and I will pay my vows of thankfulness, of worship and service, yea, of holiness unto the Lord, for leading us as a flock from Egypt to Canaan, by the hand of Moses and of Aaron.*

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